

The AMERICAN FRIEND

[SEPTEMBER 28, 1950]

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THE LEVELS OF PRAYER

The writer of this column is William W. Clark, Headmaster of Oakwood Friends School, Poughkeepsie, N. Y.

IV. Communion (continued)

From the literature of prayer we are apt to gain the impression that communion, the experience of God which is the most lofty and splendid experience of human life, is limited to a select few who have labored through the valleys and up the mountain sides of spiritual discipline until finally, at long last, they have achieved the divine summit. They, and only they, these few, are thus supposed to know the way to the top. The classic writings of mysticism, found in profusion in many religions, abound in implications of this nature.

To any such doctrine we must protest most vigorously! God's richest gift, the gift to us of *himself*, is offered to all men, without exception; and many individuals who have never taken a step along the lines of a carefully planned spiritual discipline have availed themselves of the offer and entered into communion, in a multitude of different ways. Everyone steeped in New Testament life and history knows how impossible it would be to imagine many of its grandest characters as being rigorously trained ascetics.

Just consider Peter, for example! And yet it was he who could so suddenly see to the core of things in a flash, and cry, "My Lord and my God!" Or who could climb in all his hearty innocence, without benefit of discipline, to the Mount of Transfiguration. Or who could be driven by the inescapable Holy Spirit, in a dream wherein he was directed to eat things which were horribly unclean to him, to a startling conversion in the field of race relations—a conversion which brought him into the presence of God in a wholly fresh way.

Peter is no exception to the rule in these matters. The story of the ventures of dedicated lives in all ages, those who practiced the Presence, is not a tale of the few Spiritual Masters. It tells of many Peters as well as some Pauls, and many Marthas in addition to its Marys.

Surely the truth of the matter seems to be that communion with God is available freely and to all, but that the qualities of the experiences are multitudinous and vary greatly from person to person. In this page and the succeeding one I should like to hint at some of the glorious variants of God's Presence, not to suggest that these are types of experience which others should try to duplicate but to make clear how rich the variety really is and how inclusive of much not usually thought of in the category of mysticism. The objective of so doing is to encourage some readers to be open to experiences of God which may be very specially

their own, but which they may be turning aside from as not up to the par of "the saints."

In part, such a procedure must be almost painfully personal. It has to record not what one knows *about*, but what one knows *from his own life*. It is always a question how far one may go usefully into private life, what Pere Grou calls "The Hidden Life of the Soul." Yet if one is a witness to all things except that which is innermost, how poor is that witness. I shall therefore take the calculated spiritual risk and pass along to you the simplest and best account of which I am capable concerning several of the ways in which God is vividly real in my life.

The first time when I was aware of being in God's Presence occurred the summer after I graduated from college. I had been an agnostic, an earnest seeker after truth, as well as a person with a profound ambition to become a great literary figure. My heritage and training, however, would not allow me to pursue a wholly selfish course, at least on the surface, so I went for a summer of the workcamp type of experience to Grace Church, Holyoke, Massachusetts, a down-town workers' church in a mill city where, during the depression, great numbers of the workers were unemployed. Much to my amazement, I found a church which was serving its people. It was meeting their needs, lifting their vision, challenging or comforting them according to the situation. Dr. Robinson, the Congregational minister, was (and still is) a remarkable man, a power-house—boisterous, gentle, hard-hitting, sympathetic, tireless, undiscourageable. All this was in part due to strength and inspiration borrowed freely from his fragile, sensitive wife. My cavalier thoughts about the church were sent scuttling with their tails tucked under!

But appreciation of the church, and experience of God, are two different things. I had a long way to go! My first intimation of a further range came when I found myself wanting to pray. Previously, I had been unable conscientiously to recite even the Lord's Prayer; now, I was wanting to pray. Wanting to very badly, and not being able. There was a stop in me, keeping something inside from bursting. I felt I was failing these people we were supposed to serve. Their need was so great, and what had I to give? And yet, something did go out from me to them—something in me about which I knew nothing, which responded to their friendship and their need. Certainly it was not mine, and yet I seemed to share it with them. But the hard thing was the feeling that, whatever this was, it was hindered and blocked by that obstacle within. Night after night I knelt and tried to pray.

(Continued on page 315)

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Editorials . . .

Viewing the News

Whittling Down "the Left." As we go to press, passage of the McCarran "omnibus" bill by Congress seems very probable. We have not had an opportunity to see the provisions of this bill, which combines elements of several anti-Communist bills hastily thrown together, but we are advised by persons whose opinions we trust that it seriously endangers freedom of speech and action by loyal citizens. Whatever may be the truth about the McCarran bill, we must be continually reminded that a healthy democracy and a safe government depend upon a minority—a "loyal opposition"—whose criticisms test not only an existing administration but also our basic constitutional provisions. Sometimes these restrictive measures strike at "the right" as well as "the left."

Constitutional government need not suffer by the right to criticize. Incidentally, our constitution provides for its own amendment. The ultimate test of collective patterns, as in government, is their ability to meet the real needs of citizens. Human beings, not human institutions, are the ends for which government exists. While protecting itself against violence and intrigue, government must also protect the right to challenge and test our established ways, if a democracy worth defending is to be maintained. This makes the present trend of protective legislation not easily accomplished without endangering the democracy it professes to defend.

* * * * *

Right to Speak for Peace. The infiltration of Communist influence into American organizations of "the left" and the counteraction of government to prevent espionage and possible sabotage has made many advocates of mediation and peace sensitive about the methods and channels of peace advocacy. Which are the Communist front organizations? Who are the persons with a Communist axe to grind? These are questions that bear examination. When peace workers speak, they want to speak sincerely. They do not want to support a bogus peace proposal that has something other than peace as its aim. Furthermore, they often want to speak collectively, as well as individually.

There is danger on either side—that they lend aid to an ideology of the Soviet pattern or that their voices be stifled through fear or under the restrictions of government. They should, with due care, speak out personally and collectively for such moves as seem to them to be in the interest of peace. The jitters have, according to the *New York Times*, caused a Hollywood studio to cancel a production of *Hiawatha*, because, forsooth, *Hiawatha* had been a peacemaker among Indian tribes!

If loyal Americans, singly or by groups, have a conscientious opinion that is to "the right" or "the left," they are duty bound to express it, Washington

notwithstanding. A "fellow traveller" may now and then get into their ranks, but this should not deter the exercise of their democratic rights.

* * * * *

Freedom of Irresponsible Speech? In what sense "freedom" must be limited in order to be *freedom* is tested every day. Now and then this test appears in high circles and becomes front page news. The speech of Secretary of the Navy, Francis P. Matthews, virtually suggesting the strategy of a preventive war, was doubtless a blunder, and, as regards American foreign policy, it was a *faux pas*. Worldover Press calls it a "million dollar prize" for Moscow. The suggestion of Secretary Matthews was immediately repudiated, and rightly so, by the administration.

This is another time in the delicate balance of international affairs when "a whisper might start an avalanche," particularly if the whisper is heard in high places. The question of how much freedom for what kind of speech is reduced to this minimum—this "floor" for freedom—that no one should have the "freedom" to trifle with the *freedom* of his neighbors. We do not commend *carte blanche* the foreign policy of our administration, but we do believe that in order to be a *policy* it must be consistent. Waging war to prevent war is a fatal substitute for the fullest possible use of diplomacy.

* * * * *

The Plight of the Little People. Korea is yet another example of the price that little peoples of the world pay for the sins of the giants. We cannot say, of course, that the Koreans, Ethiopians, Arabs and other peoples in small nations are free from avarice, or are innocent in the aggressions and conflicts that occur, but they are, on the whole, played like pawns for higher stakes. Their countries are often the battle fields of the big nations—used as the testing grounds for larger intrigues.

Historically the little nation of Korea has been a prize won and lost by her neighbors. China and Japan fought for possession of her in 1894-95; then Japan fought Russia in 1904-05, retaining her hold on Korea. This little country, during the attempted rigorous Japanization of the Koreans, produced her martyrs of resistance in abundance, so much so that Korean churches seeking pastors almost demanded that they be men who had suffered imprisonment by the Japanese. Only a martyr for a pastor!

Now Korea becomes a Soviet testing ground, and the blood of her people spilled again for the sins of her neighbors. Now it is especially vicious, for she is driven into a civil war that drives divisions deep into her soul—Koreans against Koreans.

* * * * *

Rule by Church or State? The clear contra-positions of the ideologies of Rome and Moscow make them inevitable enemies in the struggle for the minds and loyalty of men. Rome is completely given to the ulti-

mate task of restoring the supremacy of the church over the state. Moscow is as completely committed to making the will of the state supreme. By no means do all Catholics subscribe to or even know the basic doctrine held by the Vatican, and not all Communists go the full length of the course accepted by Moscow, but basically they are two irreconcilable ideologies, as now held in their two respective capitals. They continue to exist side by side in our world, but with a feeling that only one of the two can ultimately survive.

In between them lie the broad and often vague concepts of Protestants and others who advance the common idea of "separation of Church and State." There is a sense in which Protestants in general take sides unwittingly in this clash between Moscow and Rome, and their weight is toward Moscow—so far as *statism* is concerned—for they have not created their modified counterpart to the official Catholic position by accepting loyalty to their faith above loyalty to the state.

E. T. E.

The Five Years Meeting

III. The Expanding Service—Christian Education

THE first meeting of the Five Years Meeting, in 1902, though seeing the problem of adequate education materials, did not "deem it advisable at this time to undertake the preparation and publication of . . . a Bible School Quarterly . . ." In the sessions of 1907, the need for "Bible School literature" was urged by New York Yearly Meeting and a committee was appointed to investigate and report to the sessions of 1912 which, in turn, appointed a Bible School Board and indicated procedure in getting certain courses underway. These were helps purchased from other denominations and, in some cases, edited and adapted to the needs of Friends.

The present expanded service of the Board on Christian Education is a phenomenal advance from that simple beginning in 1912. Rarely does a department of service experience such response to its work. The original Bible School Board became the Board on Religious Education and it, in turn, united in 1938 with the Young Friends Board to form the new Board on Christian Education by action of the Executive Committee as referred to it by the Five Years Meeting in 1935.

The chief progress of this department of work has occurred during the twelve years, from 1938 to 1950. Here is a brief summary of their present service.

From the first concern for one adult quarterly thirty-eight years ago came a movement for better literature that has resulted in the editing, writing and distributing of more than 115,000 pieces of literature annually to the Bible Schools of the Five Years Meeting and elsewhere. Over 80,000 of these are represented in five regular publications, all of which are written entirely by Friends. There are 25,000 of that total representing two publications, part of which is written by Friends and part

by other denominations. The remaining 10,000 are materials of other churches, purchased and distributed by Friends.

Statistically, field work does not present so impressive a picture as does literature, but it is important and rather extensive. Every year conferences are held or aided by the three staff members and others of the Board on Christian Education; not least of these is the Annual Meeting held in April at Richmond. This Board Meeting is much more like a representative conference of the yearly meetings than like a denominational business meeting. About thirty-five members from ten yearly meetings, plus interested visitors, tussle earnestly with the production of the wide range of services to our meetings.

Attendance at yearly meeting Christian Education Conferences and visits for practice teaching, etc., are also a part of the busy lives of the small staff of workers from the Richmond offices.

YOUNG FRIENDS

Time seems to justify the placing of the Young Friends work as a department of the Board on Christian Education. Having a parental body with employed staff has saved the sagging and periodic reviving of Young Friends' work. Under the earlier and independent Board, the young Friends grew up, moved on, or went to school in the kind of life that necessarily characterizes young people, and their program lagged or disintegrated. Now their present program is created in the total awareness of the educational needs of the church, as they meet with the Board on Christian Education.

The Young Friends department meets in April with the whole Board and then in January it holds an extended planning meeting. Their plans call now for an education program for Young

Friends' leaders. They work closely with the Volunteer Service Council, which is made up of representatives from all departments of the Five Years Meeting and has placed young people in summer service in several local Meetings.

This department edits the *Penn Weekly* and the *Penn Youth Quarterly*. They have given initial stimulation in the planning of some of the Young Friends Conferences, as at Earlham College in 1947, at William Penn College in 1949, and for the next one to be held at Wilmington College in 1951.

This record of achievement by the Christian Education department is a significant and rapid development during a total period of thirty-eight years, but chiefly over the past twelve years.

It adds yet more evidence to the fact that the Five Years Meeting is not only young, as denominations go, but that it can and does offer services which find a response.

(To be continued)

It is said that a man once came to Whistler, the artist, and asked his help in hanging a new and beautiful picture. The man complained that he could not make the picture fit the room and Whistler, looking over the matter, said, "Man, you're beginning at the wrong end. You can't make that painting fit the room. You will have to make the room fit the painting." So when we carry into this modern world the picture of spiritual life that Jesus Christ brought, we cannot make it fit the room. Put it over against our private morals, our disintegrating family life, our economic system, our international order, and it will not fit the room. We must change the room to fit the picture. That is serious business. Will you stand for it?

—HARRY EMERSON FOSDICK

Trends in a "Beloved Country"

Tensions of Growth in East Africa

By Dorothy S. Pitman

KENYA has not been left untouched by the general unrest throughout the world. Sometimes as we look across the green valleys and hills to the mountains dim against the sky, our outlook seems all fair and serene. Yet nature, which appears to set an example of serenity and peace is actually the scene of constant conflict. Lest we forget that, a sudden thunderstorm can dispell the illusion, or a hawk swooping from the sky cause consternation among the birds, and every song ceases.

Even the most optimistic person here cannot escape the rumble of discontent which gives warning of approaching storm. It is heard in political circles. Kenya Africans are protesting against white settlers having so much land in tea, coffee, sisal, pyrethrum and other crops, when African population is unusually dense in some areas, and their farm land limited. The white settlers answer that they are giving many Africans steady work with good pay, thus improving their living conditions, and at the same time raising products for export. In turn the Africans ask, "And into whose pockets does the profit from these exports go?" There are many arguments on both sides and the debate continues with increasing tension.

Strikes have come to cities here, also. A recent one in Mombasa is fairly typical. It was a general one, and unofficial. The police promptly quelled it and questioned why, if Africans wanted to strike, they did not do it through proper channels. Some demands made by strikers are so unreasonable as to be ridiculous, others are quite legitimate. Rightly or wrongly conducted, strikes will doubtless be on the increase.

The "kipande" system is another sore spot. This official paper with the African's name, tribe, location, approximate age and thumb print is necessary in order to obtain employment of any kind. The employer is required to sign his own name, date employment begins, wage, etc. When the workman leaves, he must be signed off before another person may legally hire him. One governor tried to remove the onus by himself having a kipande. The gesture was valued by the Africans at its exact worth!

Those of us who have read in *Cry, the Beloved Country* of conditions in and near Johannesburg, can see here in

From our correspondent in the newest yearly meeting of Friends, East Africa, comes this thoughtful review of trends. Kenya is a part of Africa similar in many ways to that described in Paton's well known book, Cry the Beloved Country. Dorothy Pitman, Quaker missionary-teacher in Kenya, may be addressed at Kisumu, Kenya Colony, East Africa.

Kenya seeds that may produce the same tragic consequences unless growing tensions are eased. To bring the unrest a little nearer home—winds are blowing within East Africa Yearly Meeting, and straws indicate its direction.

The elders are finding it more and more difficult to discipline wayward members, and misconduct is sometimes ignored or covered up. This may be in some instances to avoid the embarrassment of dispensing with a person qualified for his job and replacing him with one of better character but less ability. Teaching the Christian's duty concerning tithes and offerings is lagging. Some members with regular income give far less than their share, and others with limited means do not see either the necessity or the blessing of sacrifice. The Yearly Meeting has felt keenly the loss of a missionary who could spend much time visiting meetings, counseling with elders and giving them support in maintaining a high standard of conduct. The forces of evil are ever active seeking to undermine morals and character, and some elders are becoming less positive in their testimony. They are in danger of "losing their first love," their zeal, their sense of separation from the world. This is one trend, and a serious one.

Another is seen in educational circles. Due to the determination of the Africans in our North Kavirondo district to obtain more and better education, we are hard put to keep up with them. This trend is not new in itself but it has some significant developments. The Africans resent the fact that schools which started years later than our own have gone ahead of us in higher education. (This is because European staff has been available to them.) There is a growing suspicion that we are not as actively interested in their educational development as we should be, not taking into consideration that those here

are straining every nerve to meet government requirements. Criticism is becoming vocal and we meet it at every turn. No doubt it has been there for some time, but now is in the open.

There is often a conflict in thinking, even in the mind of one individual. On one side his desire is for more mission help, and a sense of personal affront when this is not forthcoming when and where he would have it. On the other side, he has advanced far enough to be a bit like the adolescent who wants to dictate to the family since he is sure of his own superior wisdom and judgment. This is not true of every African Christian of course, but is inevitable that even a minority, if vocal enough, must have its influence.

It is true that always, following a war, is its resultant period of unrest. This time it is world-wide and aggravated by the threat of another war of even greater magnitude. Many East Africans were in the last conflict and some returning brought with them the same malcontent which was sown in other countries. Truly we are one world. In searching for reasons for certain trends we need to consider this one, but not be content to stop here.

Government winds have shifted to another quarter, also. The warm friendliness toward missions is lacking now, and there is a chill edge to the breeze. Regulations are much stiffer than they were, especially concerning the number of hours Europeans are required to teach, and what subjects the Africans may not teach. Since our schools are so largely government aided, it feels justified in making such requirements. Turning schools entirely over to the government would not solve our problem of training Christian leadership, as teachers in such schools may be unsympathetic or antagonistic to Christianity. Students who do attend find it difficult indeed to practice the Christian principles they have been taught.

Yes, there are contrary winds blowing in these troubled times. Sometimes the favorable winds themselves seem almost too strong for our craft, we are pushed along too fast for comfort or safety. Then, somewhere, Friends pray for us and the work here; the winds are tempered, we get a better "set to the sails," we remember that this, rather than the gales, decides which way we go.

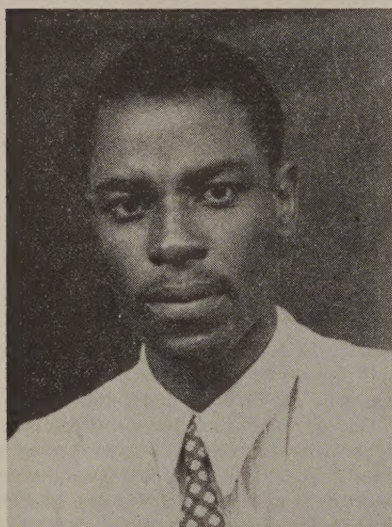
Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

DELEGATES FROM OUR MISSION FIELDS

By MERLE L. DAVIS

We are glad to present in this issue of THE AMERICAN FRIEND pictures and brief biographical statements of each of the delegates officially appointed up to the present time from our mission fields, who are to attend The Five Years Meeting sessions in October. We regret that we have no picture of George Minott of Jamaica. We hope that Friends will become well-acquainted with these representatives from abroad.



BENJAMIN N'GAIRA

Benjamin N'gaira has been chosen as the delegate from East Africa Yearly Meeting of Friends to the Five Years Meeting in 1950. He is at the present time clerk of the Yearly Meeting in East Africa. His father and mother have been leading Friends for many years in East Africa. Benjamin is generally classified as one of the younger middle-aged leaders of our Yearly Meeting there. Also, he is one of the best educated among our members and was, for many years the efficient principal of our main school at Kaimosi. Consequently, he has learned to speak English quite well. For a few years he retired from school work and was engaged in business, but he is now back in our Kaimosi school. We hope that the result of the coming of Benjamin N'gaira to the Five Years Meeting will be an enrichment of our life as well as that of Friends in East Africa.

Juan Guzman is one of the finest of our Quaker leaders in Cuba. He grew up in Gibara, where the work was first started under the sponsorship of Sylvester and May Jones. While living in his home town he came under the influence of Sylvester and May Jones. Then, in 1932, he went to Banes as pastor of that Meeting, where he has become, in the past eighteen years, the much loved pastor, a truly concerned Quaker, and a constant and tireless reader. He is an evangelist of the best type and his messages for all these years have been welcomed by the people of the city of Banes.

At the same time he is greatly concerned for the people of the rural communities and has been the prime force in the rural mission development of the Banes Meeting. In this movement, the Banes church has established in the rural area surrounding the city, a number of missions which are primarily churches for the people of the community. But at the same time the building serves as a school house for the children through the week, and as a center for the people in the community.



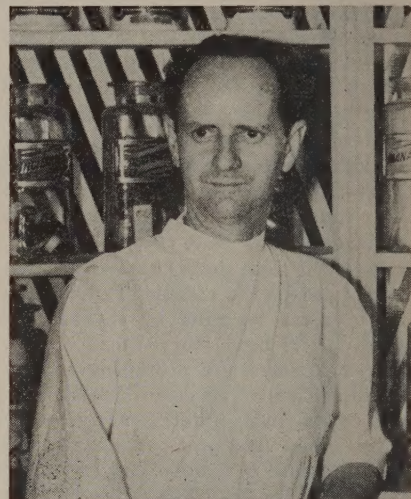
JUAN GUZMAN

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Miguel Tamayo is the son of Quaker parents. His father was a druggist in Banes. After finishing the elementary school, Miguel came to Berea College where he took his high school work and prepared to go to the University of Philadelphia, from which he received his degree in pharmacy. Upon returning to Cuba, he aided in his father's drug store which he now owns.

However, Miguel is to be remembered not so much because of his drug business, although he is recognized as an excellent druggist, but more because of

his philanthropical activities. He constantly does many things because of the good that they are to the city and community in which he lives. Perhaps he puts more time in unpaid activities than he does in his business. For a time he was mayor of the city of Banes. Since then for a number of years, he has been secretary of the City Council.



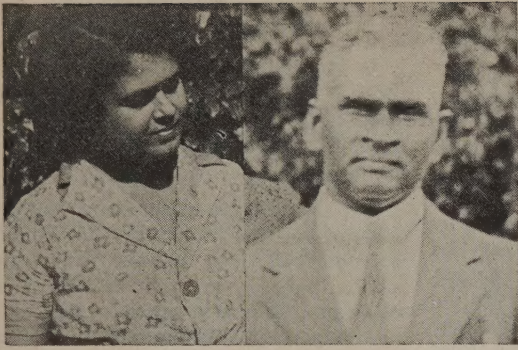
MIGUEL TAMAYO

He was a close personal friend of Fulgencio Batista, who became the strong man of Cuba following the downfall of Machado and later was president of the country. He is active in many civic organizations. However, above everything else, Miguel is the standard of quality of the Quakers of Cuba. All during his lifetime he has been one of the leaders of Friends, especially the leader of those at Banes. He has had high ideals of the quality that Quakers should represent and of the things that they should do. He truly is a dreamer. He takes time out of his busy activities to look forward into the future and to build mental pictures of what life and society and the Society of Friends should be in the future.

* * * *

GEORGE MINOTT

George Minott is a native-born Jamaican who, for many years, had a small private school of his own, where he taught commercial subjects. However, for a time, he was employed as the accountant or bookkeeper of Happy Grove School. More recently he has been serving as pastor of the Port Antonio Meeting as well as doing some private tutoring. George is always friendly and jolly and possesses a personality all his own.



CHARLES AND MABEL VINCENT

Kenneth B. M. Crooks is headmaster of Happy Grove School at Hector's River, Jamaica. He is a native-born Jamaican but an American in citizenship. Early in his life he came to the United States where, after attending high school, he entered Harvard University, from which he has graduated with a degree of Ph.D. in biology. Also, for many years he was a teacher at Hampton Institute and part of the time was voted a favorite teacher on that campus. He will be easily recognized as a man of culture and high ideals.

* * * *

Juan Sierra's parents have been active members for many years of the Friends meeting in Banes, where his father was a successful businessman. After finishing secondary school, Juan attended the school of engineering at the University of Havana. But the call of the Gospel was strong in Juan's



JUAN SIERRA

KENNETH AND NELLA CROOKS



heart and mind so that he accepted the pastoral work at Gibara, when Arsenio Catala left there to go to Holguin. But the growing school at Banes urged Juan to come back to his native city to become head teacher of the secondary department of the school. The new school building, constructed in 1944, was a great inspiration and help to him as well as to the other teachers. After the death of Emma Martinez, Juan accepted the call to go to Puerto Padre to become pastor of the Meeting there and principal of the Friends' School. Under his leadership the school has doubled in attendance and Juan is to be congratulated on the successful termination of the new addition to the school building this past summer.

* * * *

Fortunato Castillo is one of the two sons of our former beloved pastor, Fortunato Castillo, and Gabriella F. de Castillo. In many ways the younger Fortunato is similar to his father. He is thoughtful and studious. For a time he attended school in the United States,

Mabel Vincent, the wife of Charles Vincent, is an East Indian by birth, although she has lived in Jamaica all her life. During her youth Mabel attended William Penn College at Oskaloosa, Iowa. Since returning to Jamaica, she and her husband have been pastors of a circuit of meetings including at the present time Buff Bay, Cascade, Orange Bay, and Dover. Mabel is a person of great charm who likes to see things done.

but in recent years he has been a student in the school of Medicine in the University of Mexico City. During these recent years he has become one of the ardent members of the little group of Friends in Mexico City and feels that Friends have a special message for the people of the world.



FORTUNATO CASTILLO

DEVOTIONAL LIFE

(Continued from page 310)

There, beside by bed, I first came to know the meaning of sin. It is a lesson I have continued to learn ever since, but it was first given to me then. I was not worthy—that was the start of the lesson. Nothing, nothing I could do could make me worthy of God's love, his answer to my prayer. It is easily talked about, sin; I had even talked about it myself in college, generally consigning it to the same category of outmoded ideas as the church. Never before had I faced it.

Now I could not help myself. I saw it, knew it, felt it; not clearly and as a thing I could become familiar with, but in a blurred, nightmarish way. Sometimes it was like an elusive, hard, intractable core of defiant selfhood which I could never come to grips with. At other times it was an unyielding wall. Most often, it was a cork of ego stoppering a bottle of seething, effervescent Something.

Then, He came. Next time I shall try to tell what this meant to me.

Every ungracious act is a sign of some deep hurt, every crime the signal of some cruel need.

Iowa Friends Advance

Review of Sessions

THE 88th session of the Iowa Yearly Meeting of Friends met August 21-27, 1950, at the College Avenue Friends Meetinghouse in Oskaloosa. Attendance for the seven day session was the largest in recent years, with Friends' hearts and minds in tune with the theme of "Advancing with Christ Through the Church."

Much of inspiration and challenge to meet troubled times was brought by Friends from outside the Yearly Meeting. Lloyd Cressman, Assistant Professor of Bible at Friends University, Wichita, Kansas, spoke in the evening and Sunday morning sessions. He cautioned that Christians are inclined to put too much importance and loyalty on the method of becoming Christian rather than the subject of "being Christian."

Harold Tollefson of Richmond, Indiana, Director of the Five Years Meeting Friends Advance Movement, spoke in daily devotional periods. In his effective, quiet and sincere manner, he emphasized, among other things, the need for integrity, honesty, and sincerity in community relationships. "We must temper justice with mercy. In the broad relationships of life we need not only to resist evil but we must replace it with good."

Cecil Haworth, pastor of the Central Friends Meeting at High Point, North Carolina, spoke for the Christian Education Committee and urged that Friends strengthen their work of Christian Education by teaching more about the scriptures and Friends' beliefs and principles. He said Quakers need to be raising teachers with deeper religious convictions.

Raymond Wilson of the Friends Committee on National Legislation in Washington, D. C., challenged Iowa Yearly Meeting to apply Christian principles to the world situation. He discussed our present trend toward militarism. "The current Korean conflict," he said, "is not only a test of strength between the U.S.S.R. and the West, but also a test as to whether or not the world can maintain a United Nations Organization, and whether militarism is the only answer to aggression and force the only arbiter." He said when the Christians were ready to give up war he thought the pagans would be glad to.

Harold Chance, representing the American Friends Service Committee, forcefully pointed out that knowing inward peace is the first hurdle for the true peacemaker. Men and women try-

ing to bring peace to the world too often do not have peace within themselves, and they cannot give what they do not have. He explained that to have peace, someone has to go back step by step over the road war has travelled and rebuild love in the hearts of people.

Arthur and Westine Shufelt, visiting missionaries working with the Oklahoma Indians, showed interesting slides as they told of their work.

Virgil C. Finnell of Winona Lake, Indiana, spoke for the Public Morals Committee and effectively told of the increase of disastrous conditions existing because of Christians' lack of concern for the improvement of our national as well as local public morals.

Sunday's services were well attended, the morning message being brought by Lloyd Cressman and the afternoon by Charles S. Ball, President of William Penn College.

Significant action taken by the Yearly Meeting body was the approval of communications concerning public morals and opposition to the advertising of alcoholic beverages. The Yearly Meeting sent letters to some seventy Senators, Representatives, and other leaders in our National Government, urging mediation in the Korean crisis, distribution of our perishable foodstuffs to those most in need, opposition to Universal Military Training, and support for Concurrent Resolution No. 94 urging universal disarmament.

Broadening the horizon of the Iowa Yearly Meeting sessions were the discussions of and the looking forward to Five Years Meeting this fall and the World Conference of Friends at Oxford in 1952.

New ministers meeting the necessary requirements for recording and accepted by Iowa Yearly Meeting are Hugh Barrett, Lowell W. Rasmussen, Nelson Murdock, and D. B. Weintz.

EVES CADWALLADER

FRIENDS ADVANCE SUNDAY NOVEMBER 5

In the next issue of this journal will be suggestions for the Friends Advance Sunday, November 5.

It will be a good day to plan for reports by Friends from your Meeting who attended the Five Years Meeting.

New material on the Advance will be in the hands of Friends attending the Five Years Meeting, and it will also be mailed to all of our Meetings.

IOWA'S MESSAGE ON OVERCOMING EVIL

In the closing sessions of the 88th Annual Iowa Yearly Meeting of Friends held at Oskaloosa, Iowa, August 21-27, 1950, the following statement was approved:

We, as members of the Iowa Yearly Meeting of the Religious Society of Friends, call upon all our neighbors asking that we recognize that the evils of Communism as practiced under dictatorships are really the selfish motives and the ruthless destructive methods their leaders are using to obtain their goals. This selfishness and destructiveness are equally evil whether they are used under the name of Communism or Capitalism.

We believe it is our moral obligation to resist these evils and redeem the hosts of men who are mislead. We have faith that the Grace of God is sufficient, that the loving Spirit of God will give to everyone who seeks until he finds it, the inward power to work steadfastly and unendingly to overcome evil with good in our world.

As we consider the methods that we can use in resisting this evil that is in us as well as in others, we find that turning our cheek and loving our enemies is as helpful to us today as it was 2000 years ago.

We believe that the teachings of Jesus are applicable and that the spirit and attitude in which He faced the world is adequate, and is the only spirit and attitude available unto man that is adequate for the problems of our day.

In deep humility we confess that as individuals and groups we have failed in many places and at many times to apply the teachings of Jesus and to discern the Will of God correctly. Therefore, it is our desire that we hold in a kind and helpful spirit all those who fail in similar fashion. In this same humbleness may we specially encourage young people to follow the example of Jesus who went forth to bring peace on this earth and create good will amongst living men, warning his disciples against using the sword in defense of the Kingdom of God.

We wish hereby to reaffirm and renew our concern for peace and our testimony against the things that cause and sustain conflicts and wars in the interest of establishing the brotherhood of all mankind under God, through our Lord and Savior, Jesus Christ.

This "bit of wit" is current: The shortest way to Washington—Go to Harvard and turn left.

REPORT ON VISIT TO NORTH CAROLINA

By ERNEST LAMB

Like the Children of Israel, who, journeying from Egypt to Canaan, went not by the way of the Philistines, which way was near, this travelling Friend made quite a detour before arriving in North Carolina to visit the members of our Quaker household who live in the tar-heel State.

As previously reported, my visits within the bounds of Wilmington Yearly Meeting were concluded at Knoxville, Tennessee, on June 18. Turning westward I had the privilege of attending the Evangelical Conference of Friends at Wichita, Kansas, where I was invited to substitute for one of the scheduled speakers unable to be present. Continuing westward to California, two weeks or so were spent with children and grandchildren in Whittier, with opportunities to worship with Friends in Los Angeles, Spring Valley and at San Diego Quarterly Meeting sessions.

Next, journeying northward, I met enroute with Friends at Citrus Heights and Capay Rancho in Northern California on July 16, arriving in Vancouver, British Columbia, on the 18th. Picking up my sister at this point, we drove across an excellent new highway to Penticton in the Okanagan Valley where my only brother and members of his family are now living. Friends in British Columbia are a small group. Many were on vacation when I visited Vancouver so that a gathering seemed impractical. In phone conversation with the clerk of their Monthly Meeting, Walter H. Lench, I was encouraged to note that Friends are seeking to render a helpful constructive service in that important city of the Pacific Northwest.

Cutting diagonally across Washington, Idaho, Montana, Wyoming, Nebraska, Missouri, Kentucky and Tennessee, I crossed the Cumberland Gap and reached High Point, North Carolina a few hours in advance of my first scheduled meeting at Deep River in that vicinity.

North Carolina, paradoxically, is in the South. The tempo of life is less accelerated than in the Yankee territory farther north and west. Life is something to be enjoyed with adequate time given for the sharing of its interests with others. Friends do not hurry home at the close of a Meeting for Worship. A period of kindly visitation has become an established practice with the majority of the groups I met.

A highway marker at Hertford dis-

closes the fact that William Edmonton and George Fox visited North Carolina, their pioneer ministry to that area proving most effective. The wholesome Christian influence of Friends during the 253 years of North Carolina Yearly Meeting history is very evident.

Visits were made to three Meetings prior to the sessions of Yearly Meeting; Deep River and Central Friends, High Point, in Deep River Quarter, and Centre in Western Quarter.

Following Yearly Meeting, visits were paid to Mt. Airy in Surry Quarter, Forbush in the Yadkin Valley Quarter, Spring Garden, Greensboro, in New Garden Quarter, Cane Creek in Western, Asheboro in Southern, Goldsboro and Bethesda in Contentnea and Piney Woods in Eastern Quarterly Meeting. It was thus my privilege in a 17 day period to attend the sessions of North Carolina Yearly Meeting and visit one or more meetings in each of the eight Quarterly Meetings. Usually Friends from other centres in the Quarterly Meeting were present when visits were paid to a Meeting within their bounds.

Increasing care is being exercised by Friends in North Carolina in training their future ministers and Christian workers. Three young men were recorded as ministers during the recent sessions and nineteen others announced to be in the care of the committee responsible for their training and preparation. The fact that North Carolina pastors are seldom found serving in other Yearly Meetings speaks well for the kindly relationship existing between meeting and minister, and of the opportunities for service that are being discovered and developed in this corner of Quakerdom.

Rich in the ministry of her many capable leaders, North Carolina is likewise blessed in the able administration of its genial executive secretary, Isaac Harris, and its well qualified secretary of youth activities and Christian education, Ruth Day. The new campsite at Quaker Lake has proved an inspiration not only to young Friends in North Carolina, but to those of all ages. Adequate buildings are being constructed and a fine swimming beach developed in a spot of natural beauty and charm. As one who had first hand experience on a couple of occasions, I may add, "the water's fine."

Some seventy-five Friends from the tar-heel State were present at the Five Years Meeting Sessions in 1945. They are planning an even larger delegation if possible for this October. We trust many Friends from many places will be there to greet them.

A.F.S.C. CALLS CONFERENCE ON CIVILIAN SERVICE FOR PEACE

The American Friends Service Committee has called a conference of Friends to consider specific ways to demonstrate a constructive peace service. The conference is to be held in Richmond, Indiana, at the First Friends (East Main) Meeting, October 26-28, immediately after the Five Years Meeting. The initial move toward the conference was given by New York Yearly Meeting in a minute urging the Service Committee to arrange a conference of Friends "to consider what specific work or service might be developed to provide ways for those of all ages to demonstrate a practical, positive and constructive program as opposed to the way of war and preparation for war." Friends in general have been almost unanimous in their belief that such a conference should be held.

The possibility of a change in the Selective Service law, providing alternative service for those now deferred as conscientious objectors, makes such a conference even more meaningful. Many Friends have said "no" to the idea of another Civilian Public Service program such as in World War II. Suggestions that have been made toward a program are: (a) Government sponsored camps. (b) A volunteer, privately-financed, church-administered program with governmental approval. These and other suggestions for solving the problem of Christian action in a warring world will be considered by Friends as they meet.

Each Yearly Meeting may name from three to five delegates to this conference, although the numbers attending are not prescribed. Names of delegates should be sent to Wm. Merton Scott, 101 South 8th Street, Richmond, Indiana. Friends in Richmond are setting up a hospitality committee to care for housing arrangements. A committee widely representative of Friends will make advance plans for the conference. Friends are invited to send any suggestions as to the agenda and action of the conference to Lewis Hoskins, 20 South 12th Street, Philadelphia 7, Pa.

The symbol of meaningful speech is not that of an open, ever-running tap. It is rather that of a well of personal solitariness out of which meaningful speech is dipped in order to quench our thirst for a deeper understanding of another, or to increase one another's joy, or to relieve one another's burden.

Douglas V. Steere, in
Time to Spare

LITERATURE AVAILABLE

The Board on Christian Education mimeographed a *Christian Education Bulletin* in August which received a most heartening reception. Since the demand far exceeded the supply, more copies are now being mimeographed. A packet of material including a pamphlet on the Sunday School Advance and an International Council bulletin entitled "Increasing Attendance" is also still available. The price is 35 cents.

Another packet of material has been made available to the Five Years Meeting by the Christian Home Life department. Among the subjects covered are: family worship, family reading, marriage, activities for the home, religious education in the home, and radio listening. Fourteen different articles, each a valuable guide to good family living, are included in this packet, available to parents for 50 cents. Members of the Department of Christian Home Life who worked on the selection of material include Furnas Trueblood, Robert Jay, Marcus Kendall, James Stein and Truman Whitaker. These pamphlets deserve a wide circulation.

Seeds of Time, by E. Merrill Root, as reviewed in *THE AMERICAN FRIEND*, August 3, is available through the Friends Book and Supply House, Richmond, Indiana. Published by the Falmouth Publishing House, the price is \$2.50. These poems of depth and charm, by the Editor of Poetry for *THE AMERICAN FRIEND*, have an important message. They should be on the book shelves of those who love deeply moving poetry.

POETRY CONTRIBUTORS

DOROTHY MUMFORD WILLIAMS, 147 Ridge Street, Glens Falls, New York.
LILITH LORRAINE, Rogers, Arkansas.

SPECIAL INTEREST GROUPS IN FIVE YEARS MEETING SESSIONS

The program for the Five Years Meeting sessions includes not only the stated program, but it also offers hospitality to the special concerns of Friends. Some of those concerns have already been expressed and the interest groups are announced as follows. Are there other interests for which provision should be made? These groups will meet at 4:15 p.m., daily if desired, in assigned rooms.

(1) *Audio-Visual Education*. A group meeting at 4:15 will study all types of audio-visual education. Demonstrations of the use of visual material as an aid to the general program of the church in its program of leadership education will be of value to everyone, particularly for Christian Education workers. In addition to the afternoon meeting, there will be a movie shown every evening, after the evening address, consistent with the theme of the day. The Board on Christian Education will have a room set aside for this purpose.

(2) *The Rural Friends Pastorate*. John C. Harvey and Stanley Hamilton will convene this group. Some of the Friends rural meetings are working on new patterns for the livelihood and service of their ministers. Small farming operations, etc., are being attempted. Rural pastors will share their plans and experiences with one another. "Rural" is interpreted to include small towns as well as farms.

(3) *Children's Work*. Olaf Hanson, Director of the Children's Department of the Board on Christian Education, will convene a group of those interested in religious education for children.

The gods we worship write their names on our faces.

INTERESTING EXHIBITS PLANNED FOR SESSIONS

The Committee on Exhibits, with James Furbay as Chairman, is making progress in planning and preparing interesting exhibits of materials and ideas from our departments of work for the Five Years Meeting sessions.

The Mission Board will present its work in Africa, Cuba, Jamaica, Mexico, Palestine and Tennessee through a new automatic slide projector.

The Board on Christian Education will present a model class room, changing it every two days, to represent the age ranges in children's work.

The Young Friends will have a mural presenting opportunities for young people, including literature, present ways of service, and ideas for the future.

THE AMERICAN FRIEND will be presented in its historical development, with interesting issues from past files on exhibit.

The Friends Book and Supply House will have a large display of books and literature on a wide range of interests. The United Society of Friends Women will also have a display of literature.

Friends with special concerns for other exhibits should write James Furbay, at the Friends Central Offices, Richmond, Indiana.

"DELAYED PILGRIM" FILMS

Church World Service will supply to local churches a wide variety of films and film strips on D.P. and refugee problems. Both dramatic and documentary films are available. All of the material is either free or on a cost basis. It can be secured by writing to the Promotion Department, Church World Service, Inc., 214 East 21st Street, New York 10, New York.

REALITY

You may not compass beauty, whole and clear
Within the measured sum of space and time;
Yet instant flashes of a shape sublime
Do haunt the mind, as melody the ear
Untuned to symphony. This changing sphere
Of living is a finite pantomime.
Though mystic carillon still echoes chime
On mountain winds for those who climb to hear.

The medieval saints walled in by stone
Sought ecstasy. While each must glimpse alone
True revelation of the soul's own rapture,
Essence of this Real we may not capture
Save as man touches fellowman to share
Bread and the stars, love leavening his despair.

DOROTHY MUMFORD WILLIAMS

WE HOLD NO BRIEF

We hold no brief for weak, bewildered voices,
Who play for Hate's last court their jester-roles,
Who flaunt their treasons and their coward-choices,
Contemptuous but shivering in their souls.

We shall sing loudly, that the tyrant may fear us;
We shall speak clearly from the loftiest dome;
We shall rhyme boldly that the brave who hear us
Shall seize the sword of truth and thrust it home.

We shall be brothers to the glorious rabble;
We shall keep tryst with Byron and Villon;
And if upon the barricades of Babel
They hew us down, we shall not die alone.

LILITH LORRAINE

The Sunday School Lesson

Prepared by RUSSELL E. REES

For October 15—Using the Bible

Psalms 19:7-11; Acts 8:26-35

The Hebrew people are distinguished for having produced the Bible, which is primarily a record of man's search for meaning in life, and an interpretation of human experience in the light of God's purposes and aims for the human family. You can be an expert in political science, or in chemistry, or in logic and not depend upon the Bible as an authority in your field. But if any man wants to know the meaning of life *en toto*, if he wants to trace the development of the human spirit in its quest for truth and for reality, if he wants to see life in the light of Eternal Truth, he cannot possibly afford to neglect this Book.

If, in addition to this, anyone is at all interested in being a Christian, understanding Christianity, or even of comparing Christianity with other systems of thought and behavior, he must read the New Testament. If he fails to do so, any comment he may make upon the subject of Christianity and its place in the world is trivial and prejudiced. Dr. Branscomb has reminded us that, "(Jesus) will never mean anything to anyone who is not willing to take him as he actually was." And he further insists that the only way anyone can know him as he was is "by patient study of the facts." These facts are to be found mainly in the New Testament.

How shall we use the Bible? There are many ways, and the same way will not appeal to every person. It is probably a good thing for each of us to read the Bible through once. More than once depends upon personal needs, time, opportunity and many other factors. Another useful way is to read a book at a time, spending enough time upon it to become somewhat familiar with the whole point of view of the author. It might be said that too many people know too many things about the Bible which are not so.

Still another way is reading according to some subject, tracing its development and growth through the Bible. Another is to make character studies of individuals or of types of individuals. And another way is to take a passage and read it again and again, ten or fifteen times in as many days. This often turns up new nuggets of truth with each new reading.

For most of us there is a Bible within

the Bible. If we have seriously studied the literature we have come to treasure certain passages above others. Martha Lock, a very wonderful Christian woman, had developed her own Bible within the Bible. After her death it was found among her papers—passages she had found useful on different occasions: a passage to be read when sad, one to be read when happy, one to be read when people criticised you, one to be read after success. If we find the verses or the portions which "speak to our condition," know how to find them, and how to find the special passage for a special occasion, the Bible will help us to grow up, to mature, to ripen in our Christian living.

Questions:

1. List other helpful ways of using the Bible.
2. Discuss the value of the public reading of the Bible. How could it be made more valuable for us?

For October 22—Growing Through Prayer

Matt. 6:9-13; Luke 11:9-13; Phil. 1:3-11

Abraham Lincoln expresses a feeling which must be common to many of us when he said, "I have been driven many times to my knees by the overwhelming conviction that I had no where else to go. My own wisdom, and that of all about me, seemed insufficient for the day." Perhaps we may regret that a similar humility and sense of need is so seldom found among us, great and small, today. Even within the church one wonders if our ability in many other aspects has not seriously outstripped our effectiveness in prayer.

Public prayer is often a dismal and dreary affair. Those who pray in public would often be the first to admit this. I wonder how many ministers would have to admit that they are more at ease in the sermon than they are in the public prayer. And it is surely noticeable that in the Meetings of Friends where participation is shared by several persons, that the participation is certainly in the ratio of 99 per cent exhortation and exposition to one per cent prayer. Is it a danger which we need to face in all our Meetings that prayer is the great lost art of the churches?

Some facetious critic of the church has said that instead of saying, "Be still, and know that I am God," man now says, "Be still God, and know that I am." From the amount of time we spend speaking and the amount of time we spend listening, one can estimate our expectancy. When we speak of prayer we must not mean merely indulging in words. William Clark's development of the meaning of prayer in *THE AMERICAN FRIEND* should leave no doubt about that. In fact one of the ways in which we have helped to execute prayer may have been by what Jesus called our much speaking.

Prayer demands deep consecration. How easily prayer drifts into stock phrases, meaningless repetition, shallow sentimentality, froth and foam, each of us must know. We rush into words without pausing to prepare ourselves for this tremendous experience. Too few of us anymore are "Quakers" shaken to the depth of our beings by the knowledge that we are addressing the Creator of the Universe when we pray. Fosdick says we treat God like a near relative who always stays at our house when he is in town.

I think it was Pascal who said that all the evils of the world have come upon man because he refused to sit alone in silence in a room. This may need clarification, for it is more than mere silence which man needs. He needs silence in the presence of God. It is good discipline for us to sit still for twenty minutes, and it might cure many of our ills just to do that. But to sit still in the conscious presence of the Eternal One, to open our spirits and our inward parts to His influence, to expose our swollen egos to His healing love, to see our sinful selves in the light of His purity, to cease our mumbling and our struggling and listen for the clear word of His peace, this is prayer.

Questions:

1. Have you tried to use some of the great prayers of the church found in the Prayer Books? What use could be made of them?
2. What are your chief difficulties in prayer? Monotony? Deadness? Doubts? Sinfulness? Inability to express yourself?
3. Have you ever worked as hard at learning the art of prayer as you have at learning some difficult thing like crocheting or playing the piano?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

A group of Friends' families from Fairhope, Alabama, plans to migrate to Costa Rica soon to form an agricultural colony with a family-community centered life. About twenty-six persons are included in the group. The Costa Rican government has given them permission to colonize on some good farming land not now populated. Hubert Mendenhall, who spoke for the group to the Associated Press, said that the difficulty of living in this country without being part of a military system is one of the reasons for the move.

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Harold and Evelyn Smuck will leave Western Yearly Meeting, where Harold has been serving as Minister to Youth, for residence in Kingston, Jamaica, where they will direct the work of the Kingston Center.

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Richard Eastman, former Field Secretary of General Conference Friends, is now working with Arthur Morgan of Yellow Springs, Ohio, in the field of small communities.

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The annual meeting of the Lake Erie Association of Friends Meetings will be held this year at Camp Lutherlynd, Pennsylvania, on October 7 and 8. Independent meetings in Ohio, Western Pennsylvania and Michigan are part of this organization.

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Caleb A. Smith has resigned his position as head of the Department of Economics at Wilmington College, Ohio, to accept a position at Brown University, where he will have charge of the Division of Accounting in the Economics Department.

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Mack and Amy Jones have resigned from their work as directors of the Kingston Center in Jamaica and will move to Danville, Indiana, where Mack Jones will serve as a pastor. He also plans to complete his thesis for his Master's Degree at Butler University.

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James Furbay's film on historical Quaker spots in England had its first showing at Dublin Meeting, Indiana, on September 24, at the Fellowship Sunday Evening. Made while James Furbay was at the Friends World Committee Meeting at Oxford this summer, the film previews the Friends World Conference in 1952 and commemorates the tercentennial anniversary of Quakerism in that year. Dublin Friends aided in making possible James Furbay's trip and the production of the film.

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A meeting of the Friends World Committee will be held immediately after the Five Years Meeting, in Richmond, Indiana, on October 26. The all-day meeting, which is the semi-annual session of this committee, will be devoted to reports and discussion on the World Conference of 1952. Several English Friends will be present.

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After a period of valuable service to the Richmond Regional Office of the American Friends Service Committee and to the North Tenth Street Friends Church, Homer Biddlecum has moved to Traverse City, Michigan, where he is serving as minister of the Friends Meeting.

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Charlotte Macy has been appointed Dean of Women and Instructor in Religious Education at William Penn College. A former student at George Fox College, Asbury Seminary and the University of Washington, Charlotte Macy has been serving at George Fox College during the past two years.

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Everett W. Chapman has left his pastorate at West Milton, Ohio, to become minister of the Friends Meeting in Carthage, Indiana. He has held previous pastorates in New York and New England Yearly Meetings, coming to Indiana Yearly Meeting several years ago from Lynn, Massachusetts.

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James G. Vail and W. O. Mendenhall will be the principal speakers at the Illinois General Meeting of Friends, to be held October 7 at the Chicago Monthly Meeting of Friends, 108th Street and Artesian Avenue. Worship, fellowship and discussion mark the one day program of this conference, now meeting for its third annual time.

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The display of the Nobel Peace Prize awarded the American Friends Service Committee has been shown at Iowa Yearly Meeting and the Iowa State Fair. The exhibit included the original telegram to Clarence Pickett, the official statement scroll, a photostatic copy of the check for \$20,000 to the A.F.S.C., and the gold award medal.

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Herbert M. Hadley, Washington, D.C., Friend, recently attended the National

Conference on the Aging, called by the Federal Security Agency. The conference was significant for its highlighting of the problems we face in a society with an aging population. A volume summarizing the discussion will be put out by the Federal Security Agency soon, and will be a valuable document for all who come in contact with the problems of the aging.

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William Reagan, Acting Director of Quaker Hill, has continued his extension work during the past twelve months, making some 234 addresses in the period from September to September. His travels have taken him from Iowa to New York, with many side trips to local meetings in Indiana, Illinois and Ohio. In addition to his speaking, Will Reagan has been promoting the sale and reading of good books, and has been a counsellor to both young and old.

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The A.F.S.C. has appointed four persons to make a friendly visit to Yugoslavia and Greece in order to get in touch with individuals who have been known to the committee through its former work, and to visit public and private welfare institutions. There will also be an opportunity to carry out one of the committee's continuing concerns—to keep informed about international affairs. The four persons are: Harold and Sylvia Evans of Germantown, Pennsylvania, the former a lawyer and a member of the A.F.S.C. Board of Directors; William B. Edgerton, member of the faculty at Pennsylvania State College and former A.F.S.C. worker in Europe, who has worked with Yugoslav refugees encamped in Egypt; and Colin W. Bell, director of the Friends International Center, Geneva, Switzerland. Full cooperation has been offered by the governments concerned. The trip will be financed entirely by A.F.S.C. funds which have been contributed especially to promote international understanding and is undertaken independently of other organizations or individuals.

Friendly Fellowship

ANDERSON, INDIANA—A farewell party for Albert Bohnert and his family was given at the Anderson Friends Church on August 18. The Bohnerts are leaving Anderson to take a pastorate at Moores

ville, Indiana. A program and a social hour marked the occasion.

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QUAKER MEADOW, CALIFORNIA — Over 130 Friends attended the Labor Day adult camp at Quaker Meadow, sponsored by the Men's Extension Movement. Morning Bible study was led by Glen Rinard. Afternoons were spent in discussion and recreation. Lawrence Payne of Yorba Linda was in charge of the music. Tyler J. Coburn, now retired after thirty-five years of service in California Yearly Meeting, gave the Sunday evening message on, "Is Your Life a Challenge or a Compromise?" Herbert Lund showed pictures from the mission field in Guatemala. Glenn Switzer, leader of the camp, helped in many ways to make this a successful and enjoyable week-end.

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SHANGHAI, CHINA — The Friends' Center in Shanghai, China, is still carrying on a normal program, according to the most recent report to the A.F.S.C. Excerpts from letters from Shanghai read: "As far as we personally are concerned, life goes on completely normally . . . The chaotic period of inflation is now completely over . . . One cannot fail to notice the determined effort that is being made to run the city efficiently. Roads, tramways and railway lines are being repaired; rubbish dumps are cleared away; great inoculation campaigns against cholera, typhoid, etc., have been carried out. Much helped by advertisement and student propaganda . . ."

In the Larger Circle

Seventeen Negro and Mexican children ranging in ages from 9 to 12 were guests in homes of white families in six communities of Minnesota. Their visits were arranged by the race relations committee of the Minnesota Council of Churches. This was the fourth year the "Vermont Plan" inter-racial project has been carried out in Minnesota. Members of Evangelical United Brethren, Congregational Christian and Presbyterian U.S.A. churches served as their hosts.

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The World Council of Churches, in a statement issued on July 13, called upon all governments to "press individually and through the United Nations for a just settlement by negotiation and conciliation" of the hostilities in Korea. *The Witness*, news-magazine of the Episcopal church, has endorsed this statement, and made a wide ap-

peal to leaders of all denominations for effective support of the call for peace negotiation.

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Local churches of all denominations are again being asked to allocate their World Communion Sunday offerings, on October 1, to the cause of world relief and spiritual reconstruction through interchurch aid. Church World Service, the official relief agency of twenty-three major denominations is in need of funds to carry on its important work where needs, particularly among refugees, continue to be acute.

YOUNG FRIENDS

Young Friends coming to the Five Years Meeting sessions are asked to stay at Quaker Hill. When sending reservations to the Hospitality Committee (101 South 8th Street, Richmond, Indiana), state if you are a Young Friend, and if you would like to stay at Quaker Hill.

PENDLE HILL BEGINS 20th YEAR AS CENTER

Pendle Hill's autumn term, opening September 30, marks the 20th anniversary of this experimental institution. Sometimes thought of as a "graduate school, a folk school, a wayside inn, a religious house, an ashram, an intentional community," Pendle Hill cannot be pinned to any one definition. It has served Friends and the larger circle in many ways since its establishment, touching many lives in its unique community, and influencing many more through its pamphlets, its conference program, and its training of AFSC field workers.

The new year finds Pendle Hill still experimental, with the same intention that marked its beginning—"to understand and to translate into theory and action the faith and practice of the Society of Friends."

Courses this fall will be led by Howard H. Brinton, Anna Brinton, Gilbert Kilpack, Dora Wilson, Haines Turner, Blanche Shaffer, Frederick B. Tolles, Janet Whitney and others. Cooperation with unions and cooperatives in developing their educational programs will bring the student group in touch with these areas also.

Former students of Pendle Hill gathered on the campus at Wallingford during the week of August 26 to September 1 as part of the 20th anniversary celebration.

AN APPEAL TO FRIENDS

Call for Peacemaking

We, the Iowa Yearly Meeting of Friends, Conservative, feel that the spirit of Divine Love, as seen in the life, teachings and Cross of Jesus, compels us to be peacemakers. We realize that we must have peace within ourselves before we can proclaim it to the world. "That of God" within, speaking to our own condition, is the real source of peace.

We recognize that the conflict between many of the ideas of the East and of the West is a real conflict, and that great values are at stake. Nevertheless we affirm our belief that in a struggle for men's souls, the method of violence is worse than useless, and produces the opposite effect from what is intended. It is not by guns and bombs that the hearts of men are won, either for Christ or for the ideals of democracy. We ask our fellow citizens to consider whether the methods which America is using to defend her ideals will not, in fact, destroy them, both at home and abroad.

We cannot make war and peace at the same time. True, peace is not achieved by military victory, but by the spirit that seeks to meet our common needs, not that which seeks to impose our will and our way upon others. In the Orient especially, America needs not soldiers, but skilled workers in relief and reconstruction.

We are called by love to examine the war spirit in ourselves. This love does not permit us to be comfortable by benefiting from war profits, or by the support of war through taxes.

We are convinced that the methods of love, reconciliation and non-violence as lived by Jesus Christ must be applied to our problems today if the Kingdom of God is to prevail on earth.

JOHN P. WILLIAMS, Clerk

LYDIA A. STANDING, Ass't. Clerk
West Branch, Iowa

The National Service Board for Religious Objectors reports more than ten thousand young men have now received the IV-E classification from their local boards. The Board has received numbers of requests for information from men in many denominations from all over the country. Some young mid-western Friends who have recently served prison sentences for non-registration have been asked by their draft board to report for induction early this fall.

.. Correspondence ..

ON KOREA AND PACIFISM

Editor, THE AMERICAN FRIEND:

The editorial "Korea and Pacifist Ideology" in the August 17th issue is timely and admirably done. It is a careful and profound analysis of the situation Pacifists face today, and this response will, no doubt, be only one of many the editorial will stimulate.

In considering whether the war in Korea is more morally justified than if it were the unilateral action of one country against the North Koreans, the Christian Pacifist has only one starting point—is war Christian, i.e., did Christ engage in this kind of enterprise for the good of society; did He advocate this method of dealing with adversaries; and did His life, spirit and philosophy support and encourage this method of promoting peaceful relations among men?

If we Pacifists can answer these questions in the affirmative, we might reasonably assume that the governments who respond to the urging of the U.N. to go to war, collectively, are carrying out the will of Christ, and the greater morality lies in the fact of joining together to strengthen and carry out what they believe is a Christian act. This would be especially true if the countries sending armies had no thought of benefits to themselves, but only that they live up to what Christ requires of them.

If we Pacifists answer these questions in the negative, in the belief that war is un-Christian, it is difficult to see how premeditated group war is more moral than war as practiced in the past.

Why is war un-Christian? One of the many reasons is that those who accept Christ and His love, to follow for life, have assumed the responsibility of having the same love for mankind at all times. It is not possible to love our fellowmen as Christ loves us and, at the same time, practice war on them. The fact that we do not personally or collectively possess that quality of love does not make it Christian for us or others to engage in war or any other practice which is in violation of what Christ was and taught us. If this be a proper interpretation of what Christ should mean to us, and if this be a correct interpretation of war's relation to Christianity, the Korean War is another wrong being conducted under a new arrangement. Good methods never make a wrong action right. If a churchman becomes a gambler no one would argue that it would be right or moral if a committee of fellow churchmen

were officially appointed to engage the offender and beat him at his own sinful practice.

The reference of police action as against war among nations is a complete misnomer as demonstrated in Korea. Most Pacifists agree to police action as we know it in the U.S. and most other countries. The popular concept of police action is a person or group of persons employed by the citizens of the state or local community to be on the alert to prevent violation of the laws; to apprehend the offender; and, if possible, encourage him to improve his attitude and conduct to conform to accepted custom. Or, if the offender has violated the law, to apprehend him, bring him to trial and, if found guilty, punish him in such a way as to encourage him to reform his conduct toward his fellowmen and the law. In extreme offenses the offender's life may be required; but most Pacifists do not agree with this form of punishment. But, in any circumstance, the policeman searches out the offender before action, violent or otherwise, is taken, and the innocent people in that community are not destroyed in an irresponsible manner.

Does the war in Korea under the United Nations resemble this description of police action in any respect? The armies are not chosen as representatives of the people; the armies in the field must conduct the war to their advantage with no supervision, and many of the practices used are such that they dare not be made known to their respective constituents at home; the real offender is not sought out and apprehended; the soldiers and the civilians, consisting largely of women and children, are destroyed, while the real offenders enjoy such safety as can be had and there is no assurance that the offender will be punished at all. Furthermore, war has never succeeded in solving the problems that bring wars on, or reforming those who start wars. There is no basic difference between wars of the past and armed coercion, as in Korea.

If we Pacifists can neither participate in nor stop the Korean War, what positive action can we take? There are five things we can do: continue to insist that all war is morally wrong; urge upon our own Government international policies which would reduce the causes of war to the minimum; encourage support for the U.N. as an agent to adjust on a non-coercive basis international problems which cause friction; work for a world authority which can detect a threat to peace anywhere in the

world and apprehend and try by law those individuals who threaten the peace.

This program of action would not satisfy those who believe that military action in Korea is essential to future welfare, or those who believe that the police action "so called" justifies all those in participating who want peace. The Pacifists have no choice but to remain loyal to their ideals and work for the elimination of war by Christian methods. The great majority of the people place their confidence in the use of armed force. Since the Christian Pacifist cannot accept this un-Christian reliance on force, we should rely upon spiritual and moral processes even though we cannot enjoy at all times the acclaim of our fellow men.

GUY W. SOLT

Philadelphia, Pa.

USING THE AMERICAN FRIEND

Editor, THE AMERICAN FRIEND:

I have long felt the need of our church being better informed on our church affairs and church principles and doctrines. It seemed next to impossible to have our members take THE AMERICAN FRIEND even though it was one of the best of church papers. So I thought why not give each family represented in my Bible class a *Friend* to take home with them. I started out with five numbers, now we need ten and sometimes I need another one. I often read portions of the Sunday School lesson to the class and call attention to your good editorials or other articles. By its use we are keeping closer to the Quaker church and doctrine.

J. H. BONE

Route 8
Lafayette, Indiana

BIRTHS

MARTIN—To Neil H. and Frances Parsons Martin, a son, Reginald Vern, on September 13, at New Providence, Iowa.

MUZUMDAR—To Haridas T. and Harriet Muzumdar, a daughter, Janet Towle, on August 18, in Madison, Wisconsin.

NORMAN—To Marvin K. and Marilyn Macy Norman, a daughter, Barbara Joanne, on August 30, at Lynnvile, Iowa.

MARRIAGES

HALL-COCHRAN—Dea Ruth Cochran, daughter of Mr. and Mrs. Lowell Cochran of Anderson, Indiana, to Lyman Hall of Van Buren, Indiana, on August 20 at the First Friends Church in Anderson, John Compton officiating.

KENNEDY-MORROW—Dorothy Morrow, daughter of Irvin L. and Lillian C. Morrow of Muncie, Indiana, to John Irving Kennedy, son of Irving and

Anne Kennedy of Stony Point, New York, on August 27 in the Friends Memorial Church at Muncie, Indiana, after the manner of Friends. They will be at home in New Haven, Connecticut.

MILLER-STUART — Helen Pauline Stuart, daughter of Rev. Andrew and Lena Stuart of Lynnville, Iowa, to James O. Miller, son of Mr. and Mrs. C. W. Miller of Shubuta, Mississippi, on September 10, in the Lynnville Friends Church, Andrew Stuart officiating.

ROESKE-RAIFORD—Juliette Ann, daughter of Edward F. and Ethel Copeland Raiford of Holland, Virginia, to Harry T. Roeske, son of Henry J. and the late Sarah Fisher Doeske, of Penns Grove, New Jersey, on September 2, at the Somerton Friends Meetinghouse near Holland, Virginia. The marriage was held under the care of Somerton Friends Meeting.

TRIVETTE-HUNTER — Lola Barber Hunter, daughter of Mrs. Oscar Barber and the late Mr. Barber, to John C. Trivette, pastor of Pilot Mountain Meeting, North Carolina, on August 29 at the home, Isaac Harris officiating.

DEATHS

WRIGHT—Nettie Wright, on July 27, at Muncie, Indiana. She was a very active worker in the Friends Memorial Church at Muncie, having served as clerk of Monthly Meeting, as an elder and overseer. Services were conducted by Rachel Osborn of Gonic, Connecticut.

VIRGINIA QUAKER GENEALOGICAL RECORDS

Pre-publication subscriptions, at \$15, for Volume VI (Virginia) of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* will be accepted until October 15th; after that date the regular price of \$20 will be charged.

This volume contains all known genealogical records of all Friends Meetings ever existing in Virginia, whether attached to Virginia Yearly Meeting or Baltimore Yearly Meeting. In addition to these records, the civil marriage records of the Virginia counties, Bedford and Campbell, are included.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanson Meeting of Friends, Maple and Greenleaf, Evanson. One block east of Ridge Boulevard, Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanson, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartrant Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

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MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY

Broad Street and Sycamore Avenue, Sunday at 3:00 p.m., June to October, First Day School at 10:00 a.m., Clerk. James Deane, 469 Bath Avenue, Long Branch, New Jersey.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. Third St. (rear), Worship, First Days at 11 a.m. For information write 1407 E. Helen, Phone 2-1408.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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